

# Teachings of the Sidhas



## Part 5 The Guru Disciple Relationship

## **Teachings of the Sidhas – Part 5 The Guru Disciple Relationship**

Cover: Tavayogi Thangarasan Adigal blessing his foremost disciple, Mataji Sarojini Ammaiyaar.

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*The power of the siddha lineage fully supports the guru, and once a seeker has received shakti, the lineage also stands behind him, protecting him as he moves towards the goal – Swami Muktananda.*

## PROLOGUE

When I started to explore Hindu spiritualism, I was more confused than enlightened, I suppose partly because I could not comprehend the thoughts that these authors had put forward in their writings. After many years and meeting two beautiful gurus, I have settled with an understanding now that I put forward in the following pages. I could be right or wrong in my perspective and understanding of this unfathomable subject of god realization. If it coincides with the truth then I am on the right track. Otherwise my guru has to tutor me further on this subject.

For god realization we need to have a role model. There is no shortage of personalities in this field. We have a wide choice of gods, gurus and saints.

Once we have chosen an ideal person that we would like to follow we take him as our guru. Then we explore the man, his world and his teachings. We try to adapt his style, thoughts and teachings in the current scenario that we live in.

Here then starts our journey, slowly and cautiously we walk the path that our favorite guru had walked before. Once we start the journey, the guru comes to our aid. He aids us in achieving our desires for he would surely love to see us rise up to his stature, for a true guru would help his disciple to rise and be at par or even better than him. He would rest in joy seeing his disciple succeed in realizing the self and god.

## THE GURU DISCIPLE RELATIONSHIP

Adi Sankara once said,

'Only through god's grace may we obtain the three rarest gifts: human birth, the longing for liberation, and discipleship to an illumined teacher (guru).'

Swami Chidvilasananda in 'INNER TREASURES', a Siddha Yoga Publication, 1995, mirrors Sankara's thoughts.

'The Indian scriptures teach that earth is the place where you come to work out all your karma, the consequences of your actions, both good and bad. This is where you have the opportunity to learn the greatest lessons and ascend to the highest awareness. Even celestial beings want to take birth in this place. It is the work of the

saints to awaken people from samsara, the world of the wandering, from this chakra, this wheel, the cycle of birth and death."

Shantideva, the eight century Indian saint wrote,

'Human birth is a rare gift for only as a human can you are devoted to god, the creator. The body is the vehicle for longevity, while the spirit is the vehicle for immortality. The soul yearns to be free, and through our becoming aware of this we undergo what the mystics call awakening where we then begin to center our life on a high spiritual ideal. A new aspiration is born in the soul, which frees the need of a larger draught of air, a more expansive horizon, and which desires direct contact with the indefinite existence.'

'These human leisure, opportunities, and faculties are very rare to obtain and easily lost; if one squanders the chance to fulfill the aim of human life, how will such an opportunity arise again?'

Swami Muktananda writes in 'WHERE ARE YOU GOING?- A Guide To The Spiritual Journey', Published by SYDA Foundation, 1989,

'The great saint Sundardas wrote, "You have attained this human body through god's grace. You cannot attain it over and over again. This human body is a priceless jewel. Do not throw it away.'

Now since we understand that this birth is a gift, that it is precious, that we are gifted to be born a human, we must turn towards making this birth into a meaningful one.

Swami Sivananda has this to say on Guru,

'Let each man take the path according to his capacity, temperament, and understanding. His Sadguru will meet him along the path. Listen to all, but follow one. Respect all, but adore one. Gather knowledge from all, but adopt the teachings of one Master. Then you will have rapid spiritual progress. Once you choose your Guru, implicitly follow him. God will guide you through the Guru.'

From the book, 'DIVINE GRACE THROUGH TOTAL SELF-SURRENDER' by D.C. Desai, Bhagavan Ramana Maharishi read out the following quotations by Paul Brunton,

'In truth, God and the Guru are not different. Just as the prey which has fallen into the jaws of a tiger has no escape, so those who have come within the ambit of the Guru's gracious look will be saved by the Guru and will not get lost; yet, each one should by his own effort pursue the path shown by God or Guru and gain release. Each seeker after God should be allowed to go his own way, the way for

which he alone may be built (meant). It will not do to convert him to another path by violence. The Guru will go with the disciple in his own path and then gradually turn him onto the Supreme path at the ripe moment.'

Ramana Maharishi himself says,

'God, Guru and the Self are the same. After your bhakti to God has matured you, God comes in the shape of Guru and from outside pushes your mind inside, while being inside as Self he draws you there from within. A disciple after enlightenment told his Guru, "I now realize you lived in my innermost heart as the one reality in all my countless births and have now come before me in human shape and lifted this veil of ignorance. What can I do for you in return for such great kindness?" And the Guru said, "You need not do anything. It is enough if you remain as you are in your real state".'

Osho says of Magga Baba,

'Just as you would need a thorn to remove another thorn and once removed you would discard both the thorns, you need total surrender to a guru so as to subdue the ego in you. When the ego in you eventually dies the surrender too ends. Then god and you, Guru and you are one. You live out the guru's thoughts. You don't have likes and dislikes then.'

'The first thing I did after my enlightenment, at the age of 21, was to rush to the village to meet two people. First, Magga Baba. I rushed to the neem tree where he sat and the moment he saw me do you know what he did? He touched my feet and wept. He said to me, "My boy, you have done it! But I knew one day you would do it."

'For some reason, maybe none at all, he loved me. I visited him almost every night. He helped me tremendously although he never gave me any direction, except by his very being. Just by his presence he triggered unknown forces in me. The day he left for the Himalayas was the first time he called for me. Magga Baba said "I am leaving and there is nobody whom I could say goodbye to. You are the only one". He gave me his blanket saying "This is my only possession, and you are the only one I would like to give it to."

Osho on Masta Baba, who had the duty of being Osho's friend, companion and mentor through his teenage years.

'At night we would lie for hours by the banks of the Ganges discussing so many things. I don't know whether he is alive or not because on 22<sup>nd</sup> March 1953 he disappeared. He just told me he was going to the Himalayas. He said, my responsibility is fulfilled. Now I

am no longer needed." I said "No Masto, I will need you still for other reasons." He said, "No, I cannot wait." Masto did so much for me that even to say it hurts.'

Swami Chidvilasananda talks about the grace of the master in the 'DARSHAN', a Siddha Yoga Publication, May 1992,

'Grace has the power to cleanse us completely. Allow grace to function through your mind, your intellect, your body, your dreams, and your speech, and you continually live in grace rather than in the creations of the mind. Grace comes from a master. When you have grace you have everything.'

'Whatever brings you to the guru, if you are really open to what the guru has to give, unfailingly you do find relief and an experience of inner transformation.'

The guru will go to any length for the disciple, she says.

'A true guru wishes only the best for his disciple's upliftment. The guru totally sacrifices himself to redeem his beloved disciple. The guru bears every pain to purify the disciple and have him experience the vision of god.'

In an article on Guhai Namasivaya in THE MOUNTAIN PATH, 1990,

'Taking into my heart as my Guru the Red Mountain Lord [Arunachala], who now stands formless before me, I have put to flight the unutterable arrogance of my good and evil deeds, my souls indissoluble threefold impurity and my unparalleled accumulation of karma.'

'In Virasaivism it is the Guru's job to cleanse the devotee of the threefold impurity that clings to the three bodies. This process would have been initiated by Guhai Namasivaya's human Guru, but as the above verse (Guhai Namasivaya's Venba Tirathu) clearly states, it was Arunachala-Siva who completed the job.'

Swami Muktananda in 'THE PERFECT RELATIONSHIP', says,

'You will never hear the guru criticize you. Instead, when you are in his company, you will experience your own divinity. You will never be found guilty in the guru's eyes. You will find in them only the praise of your hidden inner god.'

Swami Muktananda in his book 'THE PERFECT RELATIONSHIP', quotes Poet Saint Kabir,

'Kabir wrote, "As long as I was looking for you, I did not see you. I went from door to door knocking, yet none of the doors was yours. I looked for you on so many paths, yet none of them led to your court. But when I received Ramananda's grace, when guru Ramananda erased me and I became completely pure, I saw that you were behind me like my shadow. Wherever I went, you were there before me.'

Swami Chidvilasananda in 'INNER TREASURES', a Siddha Yoga Publication, 1995, says,

'In the tradition of the siddhas, the guru is recognized as the embodiment of the grace of god, and therefore it is the guru who oversees the sadhaka's transformation, infusing it with divine grace.'

'In siddha yoga, the guru's grace intensifies your longing for the vision of god. The guru's grace continually nudges you forward on the path towards oneness. The guru's grace draws you within to the realm of divine peace. In that ultimate state, the only attachment you have left is to the guru's feet.'

Truman Caylor Wadlington in 'YOGI RAMSURATKUMAR- The Godchild of Thiruvanamalai' writes,

'The master (Swami Ramdas) knew the Truth and the Way and knew as well that there was nothing he could say to provide a short cut for the disciple (Yogi Ramsuratkumar). By the law of occult causation all progress on the path must be won by the individual through personal effort. Thus one who knows the way cannot speak; understanding that the aspirant constructs the path much like the spider spins its web out of its own being. In the relationship established between Yogi Ramsuratkumar and Swami Ramdas, there was little philosophical thought or practical guidance given. The rapport between the master and the disciple was on much subtler levels involving not so much principles of truth as the use of higher forces in bringing about actual transformation.'

The rapport between guru and disciple is on a much subtler level indeed, as mentioned by Truman Caylor Wadlington involving not so much principles of truth, but the use of higher forces in this case the workings of the sidhas, in bringing about actual transformation.

Ram Dass in 'PATHS TO GOD – Living The Bhagavadgita', Harmony Books, 2004, writes,

'....the relationship with the guru is totally an internal matter. The essence of a relationship with a guru is love, the guru is a being who awakens incredible love in us, and then uses our love to awaken us

out of the illusion of duality. Once the awakening begins, you can't help but feel profound love for all beings who have helped you along the way.'

Swami Muktananda in 'THE PERFECT RELATIONSHIP', Published by SYDA Foundation, 1985,

'When the virtues of many lifetimes have accumulated, one is filled with a burning longing to know that, and this great fortune makes one set out in search of a guru. Through the grace of the sadguru, a person comes to know his own self and is transformed.'

'The root of meditation is the guru's form. The mind that contemplates the guru eventually becomes the guru.'

'The root of worship is the guru's feet. Because the kundalini shakti flows continuously from the guru's feet, it is beneficial to worship and touch them.'

'The root of matra is the guru's word. His word is a mighty mantra.'

'The root of liberation is the guru's grace. The guru's compassionate glance is the means to liberation and supreme peace.'

'Without the grace of a guru, there is no knowledge and no state of meditation.'

'Without the guru's company, it is difficult to contemplate the self.'

'Without the guru's teaching, there is no discipline in one's life.'

'Without the guru's blessing, there is no love.'

'Without the guru's knowledge, there is no end to desire, the intellect does not receive the light of wisdom, the delusion and pain created by duality are not eradicated, nor are doubts dispelled.'

'The guru is as necessary as prana, the life force, is necessary to the body.'

Bhagavan Ramana says in 'GEMS FROM BHAGAVAN',

'To a devotee who was praying that she should have more frequent visions of Siva, Bhagavan said, "Surrender to Him and abide by His Will, whether He appears or disappears; await His pleasure. If you ask Him to do as you like it is not surrender but command to God. You cannot have Him obey you and yet think you have surrendered. He knows what is best and when and how to do it. His is the burden.'

You have no longer any cares. All your cares are His. Such is surrender. That is bhakti.'

Much has been said about the qualities of a guru, what now about the disciple? What qualities does he need to have?

Swami Chidvilasananda in the 'DARSHAN', a Siddha Yoga Publication, May 1992, says the disciple should have the following qualities,

'The first quality of a true disciple is longing for the highest goal. It is longing which keeps this perfect relationship intact. Longing doesn't come easily; it is the product of the merits of many, many lifetimes. The veil of ignorance is so thick that without these merits you can't even see the rays of longing. If you lose track of the goal along the way, you also lose your sense of the importance of all the spiritual practices.'

'The second requirement is: serve the guru with your mind, body, and wealth. You must fully embrace the teachings.'

'The third quality is to become established in the guru's love.'

'The fourth quality is to be as light and as empty as possible. The awakening brings everything to the surface in order to expel it from the system. Life with the guru magnifies everything.'

## THE SIDHA PATH AND THE GURUS

Ram Dass in 'PATHS TO GOD – Living The Bhagavadgita', Harmony Books, 2004, writes,

'You may find your path through relating directly to god, you may find it through a guru, or you may find it by going deep enough into your self.'

'A satguru is the one who is the doorway. Along the way, however, there are the upagurus. They are teachings for us; they are like marker stones along the road – teaching rather than teachers.'

'We look around and see that we are being guided, protected. Besides the satgurus and upagurus on the physical plane, there are astral guides, beings on all those other planes as well. We are surrounded by a web of well-wishes, all wanting to help us get free'

Tavayogi has compiled a long list of names of the sidhas. He tells me it was sufficient to recite these names and when done diligently and without fail one

shall have their (sidhas) grace immediately. Sidhas too had taken birth as humans and eventually through research into the mysteries of the body and soul, evolved themselves into the ultimate. Now having achieved deathlessness, they render their knowledge to mankind encouraging them to follow suit. The sidhas are eager to share their experiences. They are waiting for potential aspirants receptive enough to come by. At other times to go to the aspirant himself and confront him.

All that is required of us is to submit to them and they shall show us the path. When we have faith and belief in them, they point out to us signposts. When we adhere to their teachings they start to give us guidelines for us to follow. After some time into the worship of the sidhas, they then will show signs of their presence. We need to be alert though to cognized these signs. These events will help strengthen our belief and faith in them. Belief that they are around and that they are making their presence felt. They then start to lead us by taking hold of our hands. The day then comes when they carry us on their shoulders as a father carries his child. Then there is no more paths for us to walk on for our path is their path. There will only be one set of footprints, that of god. We live our lives for god, not for ourselves. God moves in us, we only become a tool for god to carry out his massive tasks of getting humans to realize their full potential and beget self realization. We have then achieved what they saw and realized.

Paul Zweig writes in the introduction to Swami Muktananda's the 'PERFECT RELATIONSHIP', Published by Syda Foundation, 1985,

'Siddha yoga is an ancient path, as old as human nature itself. It actually forms the basis of every tradition and, as Swami Muktananda eloquently explains, it is not a path that has much to do with techniques. Siddha yoga comes to us from siddhas, perfect beings, beings who are so completely rooted in their own selfhood, in their inner god, that they see that god everywhere and can transmit their own experience to other people.'

When Tavayogi took me to the caves where the sidhas and he had meditated and the samadis of these sidhas, Tavayogi used to mention to me that the sidhas and gurus were around us. I looked around but saw no one. Yet he assured me that they were present. It took me several years later to realize the truth in his statement.

Such was the greatness of Tavayogi that the sidhas have chosen him to spread their word.

Such was the grace of the sidhas that they send Tavayogi to guide me on this path. Agathiyar says that while I went in search of Supramania Swami, a true guru who has since gone into Samadhi, Tavayogi was sent to me by them to help me out.

## AGATHIYAR

When I saw the nadi for the first time in 2002, I was told to worship Agathiyar and the sidhas. I knew who Agathiyar was, having seen the Tamil movie on him. <http://onlinewatchmoviestamil.blogspot.com/2010/02/agathiyar-1972-tamil-movie-watch-online.html>

The worship of siddhas was something new. But who were the rests of the siddhas? Senthilkumar, the nadi reader initiated me into reciting the names of these sidhas. He gave me a book on the worship of sidhas 'SIDHAR POTRI PAADALGAL' with names of sidhas compiled by Tavathiru Rengaraja Desigar of the Sri Agathiyar Sanmarga Sangam, Ongkarakudil in Turaiyore. <http://www.agathiar.org/>

At the same time Sivabalan (Sivabalan now runs the Agathiyan Shelter, a home for the orphans) who brought Senthilkumar from India to read the nadi, hands over to me a painting of Agathiyar to worship. I took Agathiyar as my guru. I started chanting 'AUM AGATHEESAYA NAMA' after following Rengaraja Desigar's writings and discourses. In 2005 Tavayogi Thangarasan Adigal, the patron of the Sri Agathiyar Gnana Peedham in Kallaru officially initiated me into this mantra, with a slight variation, 'AUM SIM VAM ARM UM MUM AGATHEESAYA NAMA'. Tavayogi asked me to chant the names of the sidhas too. That is sufficient for the moment he told me. <http://tavayogi.webs.com/>

Rengaraja Desigar says you have to ask the Lord for your needs. One might argue saying, "Does not the Almighty know our needs."

Andrew Harvey quotes Mother Meera's reply to Adhilakshmi in a book she (Adhilakshmi) was writing:

'Ma replies: "Ask for everything, everything. Do not stop at peace of mind or purity of heart or surrender. Demand everything. Do not be satisfied with anything less than everything does. Our Yoga is the transformation of human life into Divine Life here on earth. For those who ask shall be given; for those who dare to be hungry the Food will be brought. In burning with love for her I will be burned with the Fire I have been calling for constantly all my life.'

I adopted the prayers of Rengaraja Desigar and Kunangkudi Masthan Sahib in my prayers to Agathiyar. Kunangkudi Masthan Sahib in his work, 'AGATHEESAN SATAGAM' asked of Agathiyar that his (Agathiyar) disciples should accompany him (Masthan) to Agathiyar's abode in the Pothigai hills and Agathiyar should accept Masthan as a disciple. I used to repeat this prayer each time I sat at prayers in front of Agathiyar. Then surprisingly Agathiyar asks of me to come to Pothigai in my nadi reading. Tavayogi volunteers to accompany me. My prayers were answered.

Tavayogi took me on an exploration of some of the sidhas samadhi, shrines, temples and caves where they had meditated in. At Agasthiyampalli Agathiyar

opens his eyes. At Uthiyore vibhuti materializes out of thin air. True to what he had said in the nadi, Agathiyar and the sidhas performed these miracles.

Now after into eight years of worshipping Agathiyar and the sidhas, Agathiyar has chosen to come to my home in the form of a statue. We have Agathiyar in our midst in the form of a bronze (aimpon) statue, beautifully crafted by Vradaraj of the Bronze Creative (BC) in Swamimalai, India. I placed an order for the statue through the internet in February 2009. Vradaraj made a visit to Agasthiyampalli, Vedharanyam to photograph the existing granite statue of Agathiyar and subsequently started working on the wax mould. The statue was cast and completed in early December and was flown to Malaysia in time for Agathiyar's Jayanthi celebrations on 3<sup>rd</sup> January 2010.

<http://store.bronzecreativestore.com/lostwax.html>

Agathiyar had instructed me in the nadi to comply with several requirements. His statue has to be a replica of the original granite statue in Agasthiyampalli, Vedharanyam in India; he has to be made of bronze, which is a combination of five metals: gold, silver, tin, zinc and copper; he has to be crafted in Swamimalai, India; he was not to exceed one foot in height; work on him had to start in the Tamil month of Thai and Masi of 2009; on completion, prayers were to be conducted at the famed Adi Kumbheshawar Temple in Kumbakonam, and only then was he to be shipped to Malaysia; on arrival in Malaysia, Nava Abhisegam was to be conducted and his Naamam (Aum Agathisaya Nama) to be chanted 100,000 times. With god's grace and the guru's blessing, we managed to comply.

My wife and children have the privilege to conduct the homam and abhisegam for Agathiyar on his arrival in Malaysia and have been regularly conducting these rituals at home. Agathiyar in the nadi says he is very pleased indeed.

The role of women in Hindu spiritualism is well spelt out in the book on Kavyakantha Vasistha Ganapati Muni entitled 'NAYANA, a biography of Kavyakantha Vasistha Ganapati Muni' by Dr G Krishna from the original Telugu texts by Gunturu Lakshmikantam.

The author says Ganapati Muni had described his wife as a tapa sakhi meaning comrade in tapas just as Arundhati was the tapa sakhi of Vasista and so were the wives of many of the rishis.

'They never considered their wives as hindrances to tapas.'

Ganapati Muni advised that women should not be barred from any spiritual or religious chores when it was prevalent at that time that women were not considered fit to worship Agni, study the Vedas and recite Vedic mantras and were denied the benefits of upayana. Ganapati Muni himself used to initiate women into mantra japa. Many were the women who were initiated into Gayatri Vidya which was considered to be exclusive to men. Visalakshi, wife of

Ganapati Muni took to the worship of Agni whenever Ganapati Muni was out of station.

'Visalakshi paid equal attention to house-keeping and mantra upasana.'

'Ganapati did not share the belief that a woman was the source of sin and maya. The study of scriptures had convinced him that the ancient rishis had practiced austerity and attained self realization without giving up family life and responsibilities.'

'Women were not treated as objects of pleasure by our ancient rishis. They were as qualified as men to discharge spiritual responsibilities. The ancient rishis by their exemplary behavior became spiritual preceptors to their wives and helped to establish a well ordered society.'

Tavayogi graced my home again on 11<sup>th</sup> April 2010 to conduct the homam and perform the abhisegam, followed by prayers, giving us an opportunity to learn from the guru himself.

Such is the grace of the guru Agathiyar that he calls me over to India and performs miracles.

Such is the grace of the guru Agathiyar that he comes into my home in Malaysia in the form of a statue.

## **RAMALINGA ADIGAL**

Sethu from my office passed me a cassette containing songs from the compilation Tiru Arutpa. These songs were written by Ramalinga Adigal. After listening to these songs sung by Malaiyore Sadasivam, I was attracted to the teachings of Ramalinga Adigal. I had to know more about this saint who was also known as Vallalar. I searched for material on him.

Ramalinga Adigal lived only as recent as the nineteen century (5<sup>th</sup> October 1823 to 30<sup>th</sup> January 1874). Ramalinga Adigal out of compassion for fellow beings built the Dharma Salai to feed the hungry. He envisioned and built the Sathya Gnana Sabai where he worshipped god in the form of Light and called him Arutperunjhoti. He poured his devotion in the form of songs. All his songs have since been compiled as the Thiru Arutpa. When one reads these songs one would realize the amount of gratitude Ramalinga Adigal had poured forth towards god.

He was one saint who performed the same miracle of dematerializing himself just like some of the Nayanmars who lived in the 9<sup>th</sup> and 10<sup>th</sup> century.  
<http://www.youtube.com/watch?v=HV2oRMdZOoA>

Gnanabharathi in his book, 'TAMIL MANNIN THANTHAI' writes that Ramalinga Adigal materialized again just for his disciple Kalpathu Aiya in 1902. Kalpathu Aiya who was overjoyed in seeing Ramalinga Adigal appear before him dropped his body. Adigal did the final rites for his disciple before dematerializing again.

Such was the greatness of the disciple Kalpathu Aiya that his guru Ramalinga Adigal chose to materialize before him (Kalpathu Aiya) twenty-eight years after he dematerializes.

Such was the grace of the guru Ramalinga Adigal that he chose to appear before his disciple Kalpathu Aiya after twenty-eight years to see to his (Kalpathu Aiya) final rites.

## **SUPRAMANIA SWAMI**

When I left my home on a pilgrimage to India for the first time in 2003, my wife asked if it was possible to have my second daughter's astrological chart drawn up in India.

On my last leg of my twelve day pilgrimage I decided to go eight kilometers out of Thiruvanamalai to Deva's uncle's home. Deva was the driver assigned to take me on a tour of India. He told me his uncle was an astrologer. On arrival at Nacha Ananthal, Deva introduced me to Supramania Swami as a tourist from Malaysia whom he was chauffeuring around. He told the Swami that I was there for my daughter's astrological chart reading. Swami, without saying a word, immediately took me into his prayer room, lighted the camphor, showed the flame in front of all the portraits of the deities in his prayer room, and blessed me. We sat outside the house as he prepared to chart my daughter's future. But what he actually did was to talk about my future and me.

I realized later that seeing him over an astrological chart was only reason to go there. I came searching for a guru after it was mentioned in the nadi that I shall meet one. I found him that day. He initiated me into the Siva mantra – HARA HARA SIVA SIVA SIVA SIVAYA NAMASIVAYA SIVAYA NAMA AUM. He asked that I chant the mantra, "Just as a silversmith polishes his wares we too shall slowly work on IT till we achieve IT".

As we sat there together Swami revealed new happenings that were about to take place in my life. He could tell a number of intimate things about the life and mission I was to face. He did not chart my horoscope. Neither did he read my palm. He sat there, eyes closed, and occasionally opening them to watch me. I was amazed to meet a guru of this nature. <http://www.youtube.com/watch?v=sHrawtybqBQ>

Supramania Swami was the first guru I had ever approached. I had no prior experiences with gurus. He took me in as a son, lovingly calling me Raja and Siva. His wife and children too took me as part of their family.

Swami was born on 17<sup>th</sup> July 1943 on Kritigai Natchatiram, a Monday in the Tirutani temple grounds. His mother was taking a kavadi when she had labor pains and delivered Supramanian. Supramanian's grandfather Thuraisamy Pillai was a Vaisnavite from Aadi Peedham, Ladavaram near Thiruvanamalai. He was an accountant (Kanaku Pillai) at Thiruvanamalai Arunachaleswarer temple. Supramanian's father Jayaram was teaching in Reddi Kuppam, Anaikoyil. Supramanian's uncles were teachers too.

Supramanian's father who worshipped Vengadasalapathy gave him teecha on Lord Murugan. He used to follow his father to the woods to chop down the kalli trees. That's when the sap of the tree blinded him. A partially blind Supramanian went to Madras hoping to receive treatment at the government hospital. A policeman seeing him struggling alone and blind on the streets of Madras called for an ambulance that took him to the hospital. There the local Indian doctors certified that he had to be operated on to remove his eyes. There was no other way to it; any delay would otherwise lead to the poison eventually reaching his brain. One of the doctors however sent for an American doctor to get a second opinion. The American doctor said he could save Supramanian's eyesight and he subsequently performed six operations on Supramanian. The politician MU Karunanidhi who was undergoing treatment for his illness at the hospital took up the cost of operating on Supramanian.

When Supramanian was in Thiruchendur he pulled the temple chariot for seven consecutive years wearing sandals with nails on them. He used to sell flowers and support his mother with these earnings. He puts on the clothing's to resemble Lord Murugan and takes part in plays or dramas held at the temple grounds on festival days.

Supramanian was married at the age of 31. Supramanian started performing miracles. Attired in a banana tree bark, he would grab a handful of sand, which turned to sacred ash (vibhuti), kumkum, or panjamirtham accordingly. This he gave to people, who were then cured of their ailments. He indicated to the locals the site of a vel that was buried by a Sidha. Supramanian had no memory of what transpired during that period. He spent seventeen years atop of Thiruvanamalai hill. He only heard about his antics after miraculously gaining his memory back through consuming food prepared by one mysterious woman. His sitti of changing sand and earth to vibhuti prasadham stopped on its own after he had his second daughter.

Ramana Maharishi says,

'Just as a man who is drunk is not conscious whether his upper cloth is on his body or has slipped away from it, the jnani is hardly

conscious of his body, and it makes no difference to him whether the body remains or has dropped off.'

Supramania Swami had five gurus. Amongst them was his father, Jayaraman Pillai, Pundi Mahan (Atru Swami), Sathanandha Swami, Kolli Malai Swami and Yogi Ramsuratkumar (Visiri Swami).

On my return to Supramania Swami's kudil in Thiruvanamalai after going on a pilgrimage of sidha samadhis, temples and caves with Tavayogi Thangarasan Adigal in 2005, Supramania Swami asked me if I had heard THE VOICE. Then I suddenly remembered the incident that took place when I was with him earlier on my arrival from Malaysia. "Yes, I had heard the voice of a male singing together with us". I asked him who it was and he told me, "Visiri Mattai". When I arrived at Supramania Swami's kudil on arrival in India, Swami had invited me to prayer. Swami's wife and son, Ramajayam had left for their village, Nacha Ananthal, eight kilometers away. Only the two of us were around at that time. Swami lead me into the prayer room that he had had partitioned in the kudil. Swami took up the string of rosary beads (utracam) and started to roll it between his fingers. He chanted the name of his Guru, Yogi Ramsuratkumar. The chant went, YOGI RAMSURATKUMARA, YOGI RAMSURATKUMARA, YOGI RAMSURATKUMARA, JAYAGURURAYA. As it was a simple chant I followed suite. We were into the chant less than ten minutes when I heard another male voice chant together. This went on for some twenty minutes before Supramania Swami ended the chant and walked out of the prayer room. I was puzzled as to who chanted with us. I had wanted to ask him upon completion of the chanting but forgot entirely. Now on returning back to his kudil, he reveals to me that his guru had been present on that day and had chanted with us. It was simply amazing. Yogi Ramsuratkumar or popularly known as Visiri Swami had graced Supramania Swami's kudil and I had the opportunity to witness and be part of this happening.

<http://www.indianheartbeat.20m.com/siddharpaadalgal.htm>

Supramania Swami mentioned that Yogi Ramsuratkumar after going into Samadhi had appeared at his village home and tapped his door at 11pm one day. He handed to Swami a printed image of him (the Yogi) and disappeared into the darkness.

Amazingly Supramania Swami, after he had gone into Samadhi, performed the same feat that his guru Yogi Ramsuratkumar had performed.

Supramania Swami went into Samadhi at the age of 65 at 10.20am, Wednesday, 7<sup>th</sup> February 2007 at his kudil in Thiruvanamalai.

Ramajayam tells me they found Swami's diary and in it was written the exact date and time of his departure. This entry was done way back on 23<sup>rd</sup> May 2005. He had also written down how to attend to his body. Ramajayam who was a driver to another swami in Thiruvanamalai was assisted by twenty sadhus from this movement who took up the tasks of taking care of Swami's

last rites. Swami was laid to rest the same day buried within eight hours of passing away as requested by him. He wanted to be laid to rest at the kudil but the sadhus decided otherwise and placed him at a spot near Ramana Maharishi's ashram and Easanya Lingam.

On 10<sup>th</sup> February 2007, as it was a Saturday, I went to have my olai read as usual (I was having weekly readings at that time). I was surprised by the contents of the olai. Agathiyar mentions Supramania Swami and tells me Swami had gone into Samadhi at the right moment, he had been laid at the right spot and that his Samadhi shall gain fame. I was to pay my respects to him when I travelled to India again.

On 24<sup>th</sup> July 2007 Supramania Swami was mentioned again in the nadi reading. Agathiyar mentions that Supramania Swami was the first guru I had gone searching for and that he was a true guru. Agathiyar asked that I chant his name. Miracles shall take place in my home by me chanting his name, he assured me.

On 17<sup>th</sup> September 2007 a miracle indeed took place at my home, just as Agathiyar had said. Although we could not see him, the signs that Swami appeared in my home were there. The smell of jasmine, sandal wood, vibhuti, sambrani and other fragrances always linger in our home. So it came as a surprise when there was smell of tobacco in the air that evening. As my wife and I sat in the living room of our home on completion of our daily prayer, we could distinctly smell tobacco. The thought of Supramania Swami immediately came to my mind. "Was he at my home in Malaysia?" I asked myself. Then almost immediately my hand phone rang once and stopped. To my further surprise, there was a miscall from the number that belonged to Supramania Swami. I had understood that number was no more in service. Swami had taken up another number that was now used by his son, Ramajayam after Swami's Samadhi.

The thought that "Could Supramania Swami have visited my home that evening", lingered in my mind for the next few days. I had to have assurance that he did actually materialize in my home. I called up the number that appeared on my phone (Swami's earlier number). A man answered over at the other end. He asked who I wanted to talk to. I introduced myself and I questioned him as to why he had called me a couple of days before. But he refuted saying he had not made any calls to Malaysia. Then I asked if Supramania Swami was around. He said no and did not know him. I asked him where this place that I was calling was and he mentions it was Coimbatore. I ask if Tavayogi Thangarasan Adigal was there. The reply was no and he did not know Tavayogi. I hang up.

Several days later I called my nephew Thayalan and explained the happenings to him. Upon ending my call, I realized there was a miscall while I was on the phone with Thayalan. To my amazement, the same telephone number

appeared again – the number that Supramania Swami once used, the number that was used currently by someone in Coimbatore who had no interest in calling me.

Still not satisfied, I called Ramajayam. He tells me the number that his father (Supramania Swami) used had been terminated.

Then Agathiyar reveals in the nadi that the miracle did in fact take place. Only then did I fully believe that indeed Supramania Swami had come and to convince us he was around, he had performed this miracle.

Such was the grace of my guru Supramania Swami that he chose to appear in our home after having gone into Samadhi.

## **CHITRAMUTHU ADIGAL AND SAINT JEGANATHAR**

Chiramuthu Adigal was Tavayogi's guru. Chiramuthu Adigal was born in Panaikulam in India in 1900. His mother past away when he was only eight months old. He was brought up by his grandmother who subsequently passed away too. He was then taken under the care of his step mother. His father was in Malaya. Chitramuthu Adigal too came to Malaya in 1922, staying in Taiping, Perak. He left for his hometown in 1928 and married in 1929. He made several visits to Malaya. He met Swami Jeganathar in Malaya and Jeganathar took him as his disciple. Chiramuthu Adigal authored a book entitled 'ARUL OLI'.

Swami Jeganathar was born, nine years prior to the birth of Saint Ramalingam, in India in 1814. He was a follower of Saint Ramalingam's principles. At the age of 18 he left for Chittagong in Burma. Later at 30 he tracked down to Malaya through Thailand. He was in Langkawi, Teluk Anson and finally settled in Tapah. He went into samadhi at 4.30 am on 25<sup>th</sup> January 1959 in Tapah. Jeganathar chose a full moon and a Thaipusam day to go into Samadhi just as Ramalinga Adigal had done. He lived for 145 years, living another 85 years after Saint Ramalingam had become one with Arutperunjhoti in 1874. Jeganathar had three disciples: Chitramuthu Adigal from India, Veemavar from Indonesia, and Sathyananthar from Malaya.

<http://www.scribd.com/doc/17347958/Saint-Jeganathar-Chitramuthu-Adigal-Tavayogi-Tamil>

## **TAVAYOGI THANGARASAN ADIGAL**

Tavayogi, who was born poor in Tirupor, struggled to continue his studies till he attained a Masters. He started a cotton mill and ventured into the production and sales of singlet. He became a successful businessman venturing into politics and films. He was a prominent speaker and chairperson at pattimandrams too. Once an atheist, Tavayogi came to know Chitramuthu

Adigal and Agathiyar. He frequently read the nadi by the sidhas which brought transformation in him.

When the nation went through troubled times he made massive losses. He had to sell whatever assets he had to settle his debts. His children were left in the custody of a relative while he and his wife struggled to survive the bad times. This is when he lost both his eyesight too. On hearing that the blind were cured at a temple by the power of the presiding deity, Tavayogi stayed a year at this temple grounds. At one juncture during his stay at this temple Tavayogi wanted to end his life in front of a moving train only to stop in his tracks and surrender to Agathiyar. Since his surrender, his life changed for the better. He regained his eyesight and all the comforts of life.

From the diary of A. Devaraja Mudaliar in 'DAY BY DAY WITH BHAGAVAN', Bhagavan Ramana Maharishi says,

'By whatever path you go, you will have to lose yourself in the One. Surrender is complete only when you reach the stage 'Thou art all' and 'Thy will, will be done'. Surrender appears easy because people imagine that, once they say with their lips 'I surrender' and put their burdens on their Lord, they can be free and do what they like. But the fact is that you can have no likes or dislikes after your surrender and that your Will should become completely non-existent, the Lord's Will taking its place. Such death of the ego is nothing different from jnana. So by whatever path you may go, you must come to jnana or onenesses.'

Then Tavayogi started rebuilding his life back. He started his cotton mill industry, held prayers and performed annadhanam every Wednesday of the week. This was when he discovered he had three blockages that had to be operated on. Although his friends fearing for his condition tried to stop him from following them to Saturagiri, he insisted that he follow. Someone showed them the difficult way up Sathuragiri. When Tavayogi could not go any further miraculously a man appeared and gave him bread that he consumed and regained his strength immediately. He completed his journey to Sathuragiri and subsequently his blockages too miraculously disappeared.

At fifty years of age, after 25 years of following Agathiyar and the sidhas, Tavayogi made the decision to become a turavi leaving behind his family and wealth. He went in search of himself. He left home to roam the streets of India, begging for food and sleeping at temples. Much time he spent in the caves and jungles at Sathuragi (eight years), Kollimalai (four years), Pothigai, Courtalam, Velliyangiri and Uthiyur besides other parts of the Indian subcontinent. Then he was instructed to search out for a place called Kallaru and set up an ashram to promote the path of the sidhas. Tavayogi located and settled in Kallaru for the past twelve years. Tavayogi conducts yoga classes, performs prayers, and

helps feed the poor with assistance from the general public.  
<http://www.youtube.com/watch?v=6O0Ufb2krXc>

In 2004, Tavayogi accompanied an Indian citizen working in Malaysia, only to be left stranded alone on the streets of Kuala Lumpur. Tavayogi contacts the only reference he had in Malaysia, Soundarajan. Tavayogi found his way to the Perumal temple in Puchong where he gave his first talk in Malaysia, as instructed by Agathiyar.

After meeting Appana Nagappan in Kallaru, Tavayogi traveled again to Malaysia in 2005 at the invitation of Appana. I met Tavayogi Thangarasan Adigal at the premises of the Sri Agathiyar Gnana Peedham in Batu Caves, Malaysia in 2005. Tavayogi was in Malaysia to officiate the opening of this movement. I showed him the pamphlet which had mentioned plans for the construction of a temple cum ashram for Agathiyar in Kallaru by Thai Veedu Thangarasan that was given to me by nadi reader, Senthilkumar, in 2002. I asked if Tavayogi was the one who had printed the pamphlet. It was his, he replied. I started narrating some portions of my nadi to Tavayogi. I told him about my trip to India in 2003, meeting Supramania Swami, and engaged in building the kudil for the Swami in Thiruvanamalai. I mentioned to Tavayogi my visits to Rengaraja Desigar of Turaiyore, Agathiyar Sanmarga Sangam in Dengkil, and Agathiyar Sanmarga Kurukulam in Kampong Laksmana looking for guidance on worship of Agathiyar.

Tavayogi tells me I have come to the right place. He asked that I frequent this Peedham where all that I am yearning to know would be taught. Tavayogi then spoke about his mission and his ashram in India.

I told him I had been asked to see the nadi again but could not locate any reader in Malaysia till then. Tavayogi immediately gave me a telephone number of nadi reader, Ramesh (of the Sri Agathiyar Sugar Nadi Jhotida Nilaiyam, +91-9842411234 in India, +6-016 3570527 in Malaysia).

Appana Nagappan who started this Peedham in Malaysia handed over a portrait of Agathiyar and another of all the Siddhas to Tavayogi to have it blessed and given to me. I receive them. I asked Tavayogi if I had done much karma since I had only got to know of the nadi and Agathiyar when I was 43. Tavayogi consoled me that at least I had the opportunity to come to know the sidhas at this age. Later that evening, Tavayogi gave Kara teecha to my wife and me together with eight other individuals. He initiated us into the moola mantra of Agathiyar – AUM SIM VAM ARM UM MUM AGATHEESAYA NAMA.

On 31<sup>st</sup> July 2005, Tavayogi visited my home. No saint had blessed my home prior to this moment. I was excited to receive him.

On 15<sup>th</sup> August 2005, I read the nadi again, the last reading been in 2002. Agathiyar mentioned that I had to see Tavayogi again immediately after the reading for another teecha and ask him to accept me as his disciple [which I did

immediately]. After seeing him, the recording of the nadi reading on tape was erased mysteriously. When Ramesh read the nadi again, there was no mention of the Peedham in Malaysia and I had to travel to more places in India on my next visit.

After coming back from my second trip to India I could not fit into society anymore, my family and friends. Suddenly we did not have anything in common. There was hardly any conversation. I tended to stay away from functions, gatherings, and the crowd. I wanted to be alone. I felt miserable that the people should fall further into this chaotic order of the world. I sympathized with them. I prayed that they too should realize there were bigger things in life as Bharathi mentions to Goddess Parasakthi, "Mother please release me from this petty things in life".

I told Tavayogi I wasn't going to the Peedham anymore. "The reason being", I told him; "My life was full. You are here. Sage Agathiyar is here. I don't need anything further". Tavayogi said I should go if only to interact with other devotees and spread the joy of knowing Sage Agathiyar. "Take me for instance," he says. "Didn't I travel to Malaysia to talk about Sage Agathiyar? Tavayogi has helped set up several movements propagating Agathiyar and the sidha teachings in Malaysia amongst them, the Sri Agathiyar Gnana Peedham in Batu Caves and the Sri Agathiyar Gnana Kundalini Yoga in Teluk Intan. He was the patron for the First and Second World Conference of Sidha Philosophy held in Kuala Lumpur and Chennai respectively. He is the author of several books amongst them 'ANDAMUM PINDAMUM', 'ATMA GNANAM', 'ATMA TARISANAM', and 'ATMA THATHUVAM'. <http://www.scribd.com/doc/31399657/Atma-Gnanam-by-Tavayogi-Thangarasan-Adigal-Tamil>

When Tavayogi a great saint picked up my sandals to carry across the river at of Kallaru, carried my dirty linen while trekking through the jungles of Pothigai and when he carried the sack of vegetables on his shoulders back from the market in Methupalaiyam, I realize that his ego had died. He was god. He was showing me by example how a saint should live.

Shantideva, the eight century Indian saint says,

'In order to attain the highest illumination we all have to pass through a spiritual birth. Man as a creature, brought into being out of nothing, certainly is at the mercy of his creator. Man as a spirit, by becoming spiritually conscious he can control his destiny. The self is not known through the study of the scriptures, or through the subtlest intellect, or through much learning; but he who longs for him knows him. He makes us dead to our own existence and alive to his own. God appears when the ego dies.'

Tavayogi does not talk about himself. Tavayogi did not touch on philosophy. He did not get me to sit in front of him and lecture me for hours on spiritualism.

Neither did I question him on those subjects. He taught me by exemplary behavior of his. Tavayogi was an aid, a guru who took me on a pilgrimage instead and showed me the hideouts of the sidhas. I was shown the jungles of Kangayam, Pothigai, and Courtalam. I experienced the joy of trekking through the jungles and climbing the hills to reach the caves where the sidhas had meditated. I had the rare opportunity to enter and stay overnight in some of these caves, which would not be possible had I been touring on my own. I was taken back in time to places where modern means of transport could not reach, where there were no facilities such as in the modern world. It was going back in time to live in hermitages like Tavayogi's in Kallaru where there was no water supply and electricity. Tavayogi was in the dark moving with the aid of gas lights, torchlight and the moonlight. One had to ease in the bushes, bathing in the streams and falls.

What he gave me was practical guidance like a demonstration of the yoga asana and pranayama that he does daily. The asana and pranayama demonstrated by Tavayogi are to be treasured and practiced diligently says Agathiyar in the nadi. <http://www.youtube.com/watch?v=Byx1CuxhinE>

He took me on his daily morning walk that he does to keep fit. He showed me to drop the ego.

Swami Muktananda's writes in 'WHERE ARE YOU GOING? A Guide To The Spiritual Journey', Published by SYDA Foundation, 1989,

'The guru is established in his own teachings, and even though he has completed his sadhana, he himself always practices the teachings he imparts to others. Simply by being in his company a disciple begins to observe good conduct. A disciple can benefit only from one who teaches the perfect path, whose company uplifts him, and through whom he experiences revolutionary changes within himself. A true guru can turn a disciple into a guru like himself.'

Tavayogi once said I was being impatient. What is the hurry he asks, if not now maybe in the next birth. The important thing is to regularly put their (siddhas) teachings into practice. Tavayogi tells me the guru shall observe his disciple for twelve years before parting with him any knowledge of the supreme. Agathiyar too asks that I be patient and asks that I bear with them.

Lucy Cornelssen in 'HUNTING THE 'I'', Sri Ramanasramam, 2005, says,

'The sastras say that one must serve a guru for twelve years for getting self realization.'

After Tavayogi my life changed. After returning from Kallaru I removed all the paintings of the gods and goddesses at my altar and retained only the portrait of Agathiyar and a pair of wooden sandals at my altar. I felt my pooja was complete. I felt this was the ultimate pooja - devotion to one guru. No more

searching. Devotion to Agathiyar, chanting his name and practicing the asana and breathing exercises that Tavayogi passed on was sufficient. Then Agathiyar came in the form of a statue. I was asked to conduct Abhisegam in the nadi and perform the home by Tavayogi. Tavayogi graced my home and showed me how to conduct these rituals.

I had the opportunity to come under two great gurus, Tavayogi Thangarasan Adigal and Supramania Swami. I had the opportunity to see for myself two contradicting paths.

Supramania Swami stayed with his family till his last day. Supramania swami frequented the temples. Once I accompanied him to his guru Yogi Ramsuratkumar's ashram and temple. He sat there watching the Pradosham for close to two hours without even a care for the world, his eyes fixed on the inner sanctum. He helps heal the sick, listens to those who come with problems, gives them a dose of medicine in the form of amulets, herbal preparation, mantras, yantras or some encouraging words and at times a sound word of advice. He wanted to build a temple and he worked towards it only to be stopped by a siddha who appears at his doorway and reprimands him asking why he was moving a step backward from the gnana margam to the bakti margam.

Tavayogi left his family to become a turavi. Tavayogi visits only the samadhi's and temples of the sidhas. Tavayogi had always advocated that I should move up the spiritual ladder. He used to say be born in a temple but do not die there, implying that I should move up to the next stage. Every time after having witnessed a spectacular event, Tavayogi always hurries me out of that place. He never gives me a moment to dwell on the mystical. I presume he does not want us to be stuck with those images and be at that stage or level forever. For one who was in the Sariyai stage, he has to move up to the Kriyai stage. Similarly for one on the Yoga stage he too has to advance to the Gnana stage. There is nothing wrong in these stages. It is only wrong to forever remain in one particular stage of advancement. Adi Sankara was always afraid that the devotee or the yogi might become so infatuated with his God that he would never get to the Reality behind the Gods. Tirumoolar reminds us too that we have to even loose that identity with Siva.

Tavayogi does not heal others. He says it is their karma and they have to work it out. Upon completing his tapas, Tavayogi who always upheld the gnana marga had been instructed by Agathiyar to set up an ashram in Kallaru. Agathiyar gave him specific instructions to install a seven tier granite peedham at his ashram. After twelve years, there is a 6 ½ feet tall statue of Agathiyar too at his ashram. Tavayogi has been made to bring components of the bhakti margam into his surroundings.

Then I come across an explanation by Swami Muktananda in 'WHERE ARE YOU GOING? A Guide To The Spiritual Journey', Published by SYDA Foundation, 1989,

'Even though the inner state of all realized beings is the same, their outer actions differ according to their destiny and the austerities they have performed. Vasishtha expounded meditation, but he himself was always engaged in performing rituals.'

Following Tavayogi's footsteps I too stopped frequenting the temples. I preferred to offer my prayers at home. But Agathiyar decides that I should bring him over in the form of a bronze statue and perform abhisegam. Tavayogi too asks of me to conduct the homam. And I wander why? This I shall diligently follow for the time being while I wait for further instructions or until the guru guides me further.

## THE NADI

Murali introduced me to the nadi in 2002. The path I was to take was revealed to me through the reading of the nadi. The nadi in a way was a guru – a guide too.

The nadi for me has been: a guide to fulfill a mission; has advice from the sidhas who have tread the path; reveals the past karma and narrates ways to reduce and remove them; forewarns against creating more karma; has been a good tool for motivation and is a means of communications from the sidhas.

The nadi reading made known the possibilities in spiritual realization that was open and available. The choice was also given, whether to pursue in the direction laid out in those nadi readings, or to turn a deaf ear and go the other way. When I decided to see Tavayogi the night of the reading as instructed in the nadi, the previous reading was erased mysteriously and replaced with a one, a new path, and the path of my guru Tavayogi Thangarasan Adigal. In short, reading the nadi, meeting Supramania Swami and the appearance of Tavayogi in my life changed my fate.

Paul Brunton is quoted in 'DIVINE GRACE THROUGH TOTAL SELF-SURRENDER' by D.C. Desai,

'Divine grace is a manifestation of the cosmic freewill in operation. It can alter the course of events in a mysterious manner through its own unknown laws, which are superior to all natural laws, and can modify the latter by interaction. It is the most powerful force in the universe. It descends and acts, only when it is invoked by total self-surrender. It acts from within, because God resides in the heart of all

beings. Its whisper can be heard only in a mind purified by self-surrender and prayer.'

Such was the grace of the sidhas that they chose to see into both the past and the future of humans and have them written down so that humanity could learn to rectify its mistakes and make good whatever harm done to others. In simple terms the sidhas have showed us an escape route to end this cycle of birth. Swami Muktananda says, "After the guru has made you aware of your condition, he will give you the vision of your own self.'

## EPILOGUE

Let us have a recap now. In this path of the sidhas, we first pick a guru. We start chanting his name diligently and without fail.

Swami Chidvilasananda in 'INNER TREASURES', a Siddha Yoga Publication, 1995, encourages chanting,

'Chanting is one of the best ways to do this (to purify the heart). Letting the divine sound reverberate within you purifies the heart. Baba (Swami Muktananda) used to say, the sound of the mantra heals places in you that medicine cannot reach'

We follow his teachings and guidance faithfully. He then sends a living guru in flesh, to aid us in understanding their teachings and teach us techniques to cleanse and later help strengthen the body to make it fit for the transmission of prana. By living with him and watching him day to day, we learn and advance in our spiritual practices on this path.

Lucy Cornelissen in 'HUNTING THE 'I", Sri Ramanasramam, 2005, says,

'If you are ready for him, he will meet you without any searching for him on your part. And only then can you be sure that he is the guru for you.'

Swami Muktananda in 'WHERE ARE YOU GOING? A Guide To The Spiritual Journey', Published by SYDA foundation, 1989,

'Such guides exist...they enter our lives when we are ready to know the truth about ourselves, when we are ready to discover our own inner reality.'

'Meeting us inwardly and outwardly, on every level, at every stage of our journey, the guru accompanies us so that we may arrive at the goal. Meeting the guru, we have an experience of the truth. Meeting the siddha guru, we receive the blessings of all the perfected ones.'

The living guru will guide us on the do's and do not's. These advices will help us first to become a better person and an ideal human being. This is a very important component. Patanjali lists this as Yama and Niyama in the very beginning of his Yoga Sutras.

The living guru teaches us proper rituals and prayers to invoke the gods. It is important that we get blessings from those living around us and the gods, devas and gurus too. Effort alone does not bring achievement in our spiritual venture. Blessings are important too. Tavayogi mentions that effort only brings us as far as the second chakra, swadisthana. From there the sidhas will have to assist us. They take hold of us and lead us. Rengaraja Desigar too says that the sidhas will take control of our prana and lead it.

Swami Muktananda's writes in 'THE PERFECT RELATIONSHIP', Published by Syda Foundation, 1985,

'When one becomes worthy of receiving her grace (kundalini), she is awakened through the grace of the guru. Then meditation takes place automatically, and a spontaneous inner yoga is activated; the process of yoga occurs spontaneously in all the nadis. Ultimately, the great shakti brings siddha yoga to its completion and makes one merge into shiva.'

When one attains the Samadhi state, this is the manifestation of Raja Yoga which culminates in the realization of god within, says Swami Muktananda.

This body is very important if we are to find out about god and attain realization. The living guru advises us on keeping the body and mind healthy. As such the body needs to be cleansed externally and internally too. For this purpose the living guru teaches us asana and breathing techniques.

The asana help us develop a strong, healthy body while the breathing techniques help in bringing more prana into our body. We have to diligently practice and develop these practices until we fall into a particular asana with the least effort, maintain it and perfect it.

After much practice there comes a time when prana takes control of us and we undergo changes in our physical and subtle bodies. From this moment on the force in us (prana) starts a process of cleansing, ridding our body of toxins, clearing blockages, and leading us to higher levels.

Swami Muktananda's writes in 'WHERE ARE YOU GOING? A Guide To The Spiritual Journey', Published by SYDA Foundation, 1989,

'After the shakti is activated, yoga happens spontaneously within. They take place in order to purify all the channels in the body. Love wells up within, as in bhakti yoga. Knowledge of the self begins to

arise on its own, as in jnana yoga. We start to work selflessly in the world, as in karma yoga. Meditation occurs spontaneously.'

'When kundalini is awakened, she unites with the pranas and moves through the body, all the nadis and making our system strong and fit for spiritual sadhana. The kundalini works to expel all your karmas and impressions.'

The living guru grooms us to evolve into the object that we had captured in our heart's chamber. The guru fans the little spark that was ignited in us through our earlier devotion and search.

Swami Muktananda's writes in 'WHERE ARE YOU GOING? A Guide To The Spiritual Journey', Published by SYDA Foundation, 1989,

'He helps us to develop love for god and reveals god to us from within. The mystery of the guru is great. Just by keeping his company, we can experience god directly.'

God, the guru and the living guru cushion us from dangers, aid in our progress, slowly but surely, absorbing the energy released from within us, controlling it and releasing it in amounts that do not harm us and others.

Swami Muktananda's writes in 'WHERE ARE YOU GOING? A Guide To The Spiritual Journey', Published by SYDA Foundation, 1989,

'The guru has the power to control the intensity of the awakened shakti. If the energy is working too strongly in a disciple, the guru can reduce the level of its intensity. If it is not working strongly enough, he can increase it. He can sustain the process he initiated in the disciple, remove all the disciple's inner blocks, and make joy arise within him.'

This happens so gently that we do not realize the changes that are taking place in us until we are made aware by the guru.

Swami Muktananda's adds, "Our outlook changes, and we begin to see everything around us through new eyes."

Then we are granted access to the secrets that have been passed on from guru to student. With continuous practice on our part, the grace of god, blessings of the guru and the living guru, the aspirant attains the level of his guru and himself becomes a guru.

Paul Zwieig writes in the introduction to Swami Muktananda's 'THE PERFECT RELATIONSHIP', Published by SYDA Foundation, 1985,

'Swami Muktananda explains over and over again that only the guru can point the way on this subtlest of all paths. "If he tries to discover a path by himself, he will simply go around in circles, walking for a long time but never reaching his goal. The guru has found everything you are seeking; that which you want has become the guru's wealth. The difference between you and the guru is that you are the seed and the guru is the full-grown tree; you are the beginning, and he is the end.'

Paul says the disciple's obedience and service become the key that unlocks for him the guru's knowledge.

As I write now, I realize that I cannot repay the kindness that was shown by god, guru and living guru towards me.

Such was the grace of God that he chose to keep me alive till today, hail and healthy. My mother told me that I used to fall sick often as a child. Once when I was a few months old, I was purging badly. My parents had lost two children for the same reasons. So when the doctors could not bring relief to me, my parents took me to our neighbor of that time - a Chinese medium. I was attended to by the medium who asked that I be given away in adoption to the Gods. My parents agreed without hesitation so long as the medium could save me. So it was that I was saved and had a God-father looking over my shoulders from then on.

Such was the grace of Agathiyar that he chose to take upon himself my karma and showed me his path and now resides at my home in the form of a bronze statue, an exact replica of the one in granite at Agasthiyampalli.

Such was the grace of Ramalingam Adigal that he chose to give us the Tiru Arutpa that intoxicated me with bliss. The Tiru Arutpa is full of the experiences of the Saint and he has handed it down to us so that we too could follow his footsteps. Tavayogi once told me listening to the Tiru Arutpa itself is sufficient for one to realize gnana.

Swami Chidvilasananda in 'INNER TREASURES', a Siddha Yoga Publication, 1995, could not have described this better,

'What you are reading in the scriptures is the personal record, the experience of seekers who went across the sea of ignorance. They became known as the sages, the knower of the truth, the great ones, and the elevated ones. You are reading the wisdom that came from all their effort, inspiration, and sacrifice. These verses are what they heard when they reached the most profound states of meditation. So, when you study the scriptures, what you are really doing is spending time in the company of these great souls.'

Swami Chidvilasananda adds that Tukaram Maharaj chanted incessantly, pouring all the insights of his perfected sadhana into songs. Ramalinga Adigal did just that.

Swami Muktananda told Ram Dass, quoted from 'PATHS TO GOD – Living The Bhagavadgita', Harmony Books, 2004,

“You see, you have to understand: the Gita isn’t a book about Krishna - the Gita is Krishna.”

Similarly the Tiru Arutpa is Ramalingam. Ramalingam is the Tiru Arutpa.

Such was the grace of Supramania Swami that he chose to give away his entire forty years of tavam, just as Karnan gave all of his merits to Krishna, to this soul. I thought if I was to help out Supramania Swami with his kudil, maybe I could receive some merit. I told Swami Supramania this on my second visit to India. He listened to my narration of the story of Supramaniar and Agathiyar where Agathiyar is given a boon for giving Supramaniar a place and taking care of Supramaniar’s need while he (Supramaniar) meditated. He listened intently to my reason for willing to help him. He then surprised me saying, “All my tavam is for you!”

Such was the grace of my guru Tavayogi Thangarasan Adigal that he chose to take me on a journey on the path of the sidhas and share the bliss and joy that he had experienced. Just as Kunangkudi Masthan Sahib and I had prayed Tavayogi volunteers to take me into the world of the sidhas. When I could not see Agathiyar in the form of the granite statue at Agasthiyampalli open his eyes, Tavayogi threw me his shawl to sit on. Only then did I see the miracle take place. It was by the grace of Agathiyar and blessings of Tavayogi that I should see Agathiyar open his eye.

Such was the grace of my guru Tavayogi that he chose to teach me Yoga Asanas and Pranayama which Agathiyar says should be treasured.

Such was the grace of the sidhas that they chose to give us the nadi that guides us to a better life both spiritual and material.

Swami Muktananda’s says, “When one walks on the path of the supremely beautiful kundalini, liberation and wordly enjoyments go hand in hand.”

Ramalingam Adigal says we have to drop the seven veils that cover us preventing us from seeing the truth and reaching it. Ramalinga Adigal externalized this concept by building the Satya Gnana Sabai in Vadalore for all to see. He placed seven veils that had to be lifted to see the Arutperunjhoti, the true self devoid of malas.

In Ramana’s words,

'Everything comes from within. First the man feels that he is bound, in the bondage of samsara, that he is weak and miserable and that unless he leans upon and gets help from God who is all-powerful and can save him, he cannot get out of bondage and misery. Thus he makes bhakti to Ishwara'.

'When this bhakti develops and the intensity of his devotion is so great that he forgets his entire self and becomes Iswaramaya and complete surrender has been achieved, God takes human shape and comes as Guru and teaches the devotee that there is but one Self and that That is within him. Then the devotee attains jnana by realizing the Self within him and then he understands that the Ishwara or Lord whom he worshipped and had bhakti for, the Guru who came in human shape, and the Self are all the same.'

'We are not creating anything new or achieving something which we did not have before. The illustration given in books is this. We dig a well and create a huge pit. The akasa in the pit or well has not been created by us. We have just removed the earth which was filling the akasa there. The akasa was there then and is also there now. Similarly we have simply to throw out all the age-long samskaras which are inside us, and when all of them have been given up, the Self will shine, alone.'

We end this article with Baba Muktananda beautiful explanation on the Guru Disciple Relationship from 'THE GURU MAKES YOU PERFECT - Meditations on the Guru's Grace' from 'DARSHAN', a Siddha Yoga Publication, May 1992,

'The guru's help is essential to one who wants knowledge of the self. Without the wisdom of the guru, the notion of one's individuality will never be rooted out. Without the guru's grace, one cannot be uplifted, and without the guru's knowledge, the darkness of one's ignorance can never be destroyed. Without the guru, birth and death will never be annihilated. Without the guru, life is full of darkness. The power of the guru's grace alone enables one to escape from the snares of maya (illusion).'

'This is what the guru really is: A true guru awakens the inner shakti of a disciple and makes him revel in the bliss of the self, he is the one who sets the divine shakti in motion in man's body, who gives instruction in yoga, who bestows the ecstasy of knowledge and the joy of divine love, who teaches detachment in action and grants liberation in this very lifetime. The grace of the guru purifies the inner being through inner kriyas; inner lights - lights within lights - are seen.'

'Although the guru exists within, and sometimes one might receive grace from the inner guru, it will take a very long time to reach the

goal if you don't have the outer guru. And even if one has received grace from within, he will need the outer guru at a later stage, in order to have a direct experience of truth.'

'The guru is one in whom the divine power of grace has taken permanent abode. The truth is that when god is pleased, he will direct you to the guru, and when the guru is pleased, he will direct you to god. It is only when the two come together that you have the divine union.'

'Gurudev is like the philosopher's stone; he makes his disciples just like himself. He turns them into gurus like himself. This is the true guru-disciple relationship.'